

الْبَابُ الرَّابِعُ عَشَرَ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالْمُنَافِقِينَ

CHAPTER FOURTEEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD THE HYPOCRITES

١/١٧٦. عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ، جَاءَ عَبْدُ اللَّهِ بْنُ ذِي الْحَوِصِرَةِ التَّمِيمِيُّ فَقَالَ: اْعْدِلْ، يَا رَسُولَ اللَّهِ. قَالَ: وَنَحْكَ، وَمَنْ يَعْدِلْ إِذَا لَمْ اْعْدِلْ؟ قَالَ عُمَرُ بْنُ الْخَطَّابِ: ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ. قَالَ: دَعُهُ، فَإِنَّ لَهُ أَصْحَابًا، يَحْفَرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ وَصِيَامَهُ مَعَ صِيَامِهِ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. يُنْظَرُ فِي قُدْزِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَضِيهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ. قَدْ سَبَقَ الْفَرَسُ وَالِدَهُ.

مُتَّفَقٌ عَلَيْهِ.

176/1. According to Abū Saʿīd رضي الله عنه,

<sup>176</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa al-muʿānidīn* [Demanding the Repentance of the Apostates and Reprobates], Ch.: "On the One Who Refrains from Fighting the Kharijites for the Sake of Drawing Hearts Near and so the People Will Not Flee," 6:2540 §§6532, 6534, and in Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: "The Signs of Prophecy in Islam," 3:1312 §3414, and in Bk.: *Faḍā'il al-Qur'ān* [The Virtues of the Qur'ān], Ch.: "Weeping when Reciting the Qur'ān," 4:1928 §4771, and in Bk.: *al-Ādab* [The Manners], Ch.: "What has been Narrated Concerning a Man Who Says, 'Woe unto You,'" 5:2281 §5811, and in •*al-Adab al-mufrad* (from Jābir رضي الله عنه), 270 §774; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: "On the Kharijites and their Qualities," 2:744 §1064; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:56 §§11554, 14861; •al-Nasā'ī in *al-Sunan* (from Abū Burza رضي الله عنه): Bk.: *Taḥrīm al-dam* [The Prohibition of Bloodshed], Ch.: "Regarding the One Who Unsheathes His Sword and Wields it among People," 7:119 §4103, and in •*al-Sunan al-kubrā*, 6:355 §11220; •Ibn Mājah in *al-Sunan* (introduction), section: "On the Kharijites," 1:61 §172; •Ibn Abī Shayba in *al-Muṣannaf*, 7:562 §37932; •Abd al-Razzāq in *al-Muṣannaf*, 10:146; •al-Bazzār (from Abū Burza رضي الله عنه) in *al-Musnad*, 9:305 §3846; •Ibn Jārūd in *al-Muntaqā*, 1:272 §1083; •Ibn Hibbān in *al-Ṣaḥīḥ*, 15:140 §6741; •al-Hākim in *al-Mustadrak*



“While the Prophet ﷺ was distributing war gains, ‘Abd Allāh b. Dhū al-Khuwayṣira al-Tamīmī came and said: ‘Distribute fairly, O Messenger of Allah!’ (On his sarcasm) Allah’s Messenger said: ‘Woe to you! Who acts fairly, if I do not act fairly?’ ‘Umar b. al-Khaṭṭāb said: ‘Allow me to strike his neck!’ He said: ‘Leave him alone, for he has companions! One of you would disdain his own performance of the ritual prayer in comparison with his performance of the ritual prayer, and his own observance of the fast in comparison with his observance of the fast. They zoom off the Religion as the arrow speeds through the game animal. The hunter examines the head of his arrow, but there is nothing on it. Then he examines its cord, but there is nothing on it. Then he examines its shaft, but there is nothing on it. Then he examines its feather, but there is nothing on it. It has flown through the dung and the blood (of the game animal without taking any stain on it. These wicked people too, in like manner, go out of the Religion without having any sign of a link with the Religion.)’”

Agreed upon by al-Bukhārī and Muslim.

١٧٧/٢. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ ذَاتَ يَوْمٍ قِسْمًا، فَقَالَ دُو الْخَوَيْصِرَةِ، رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا رَسُولَ اللَّهِ، اعْدِلْ. قَالَ: وَيْلَكَ! مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ فَقَالَ عُمَرُ: إِئِذْنِي لِي فَلَا ضَرْبَ عُنُقَةٍ. قَالَ: لَا، إِنْ لَهُ أَصْحَابًا يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمْرُوقِ السَّهْمِ مِنَ الرَّمِيَةِ. يَنْظُرُ إِلَى نَصْلِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ. ثُمَّ يَنْظُرُ إِلَى نَضِيهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَى قُدْزِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْفَرْتُ وَالْدَّمَ. يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ. آيَتُهُمْ: رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ تَذِي الْمَرْأَةِ أَوْ مِثْلِ الْبَضْعَةِ تَذَرْدَرُ. قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمِعْتُهُ مِنَ النَّبِيِّ ﷺ،

(from Abū Burza رَضِيَ اللَّهُ عَنْهُ), 2:160 §2647 (al-Hākim stated, “This hadith is rigorously authentic”); •Abū Ya‘lā in *al-Musnad*, 2:298 §1022; •al-Ṭabarānī in *al-Mu‘jam al-awsat*, 9:35 §9060; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:171.

وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيٍّ ع حِينَ قَاتَلَهُمْ، فَالْتَمَسَ فِي الْقَتْلِ، فَأُتِيَ بِهِ عَلَى النَّعْتِ  
الَّذِي نَعَتَ النَّبِيُّ ﷺ.  
مُتَّفَقٌ عَلَيْهِ.

177/2. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“While the Prophet ﷺ was distributing the war gains among us one day, Dhū al-Khuwayṣira, a man from the Banū Tamīm tribe, said: ‘O Messenger of Allah, act fairly!’ He replied: ‘Woe to you! Who acts fairly, if I do not act fairly?’ ‘Umar then said: ‘(O Messenger of Allah!) Give me permission to strike his neck off!’ He said: ‘No! He has companions as well who would perform the ritual prayers which if any one of you would compare with his own, he would consider it inferior to theirs and his fasting inferior to theirs. But they would stray from the Religion like darting of the arrow through the game animal—the hunter examines the head of the arrow, but finds nothing on it. Then he examines its cord, but there is nothing on it. Then he examines its shaft, but there is nothing on it. Then he examines its feather, but there is nothing on it. It flies past missing the faeces and the blood (of the game animal too fast to take any smear). They will emerge at the time of a disintegration of people into sects (to fuel this dissension). Their signs include a man who has one hand like the breast of a woman, or like a quivering lump of flesh.’”

Abū Saʿīd said: “I bear witness that I heard it from the Prophet ﷺ, and I bear witness that I was together with ‘Alī رضي الله عنه when he fought them (the Khawārij). The man described by the Prophet ﷺ was searched among the killed and was found; he was exactly the same as the Prophet ﷺ had described him.”

<sup>177</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ādab* [The Manners], Ch.: “What has been Narrated Concerning a Man Who Says, ‘Woe unto You,’” 5:2281 §5811; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Kharijites and their Qualities,” 2:744 §1064; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:65 §11639; •al-Nasāʾī in *al-Sunan al-Kubrā*, 5:159 §§8560–8561 and 6:355 §11220; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:140 §6741; •Abd al-Razzāq in *al-Muṣannaf*, 10:146; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:171.



Agreed upon by al-Bukhārī and Muslim.

١٧٨/٣. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ بِذَهَبِيَّةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ يُحْصَلْ مِنْ ثَرَاهَا. قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُسَيْبَةَ ابْنِ بَدْرٍ وَأَقْرَعَ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ وَالرَّابِعِ إِمَّا عُلَقَمَةَ وَإِمَّا عَامِرَ بْنِ الطَّفِيلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ. قَالَ: فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: أَلَا تَأْمَنُونِي، وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ؟ يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً. قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْتَيْنِ، نَاشِزُ الْجَنْبَةِ، كَثُّ اللَّحْيَةِ، مُحَلَّقُ الرَّأْسِ، مُشَمَّرُ الْإِرَارِ. فَقَالَ: يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. قَالَ: وَبِكَ، أَوْ لَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ؟ قَالَ: ثُمَّ وَلَّى الرَّجُلُ. قَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي. فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَمْ أُؤْمَرْ أَنْ أَتَقَبَّ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشُقَّ بَطُونَهُمْ. قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفِّ، فَقَالَ: إِنَّهُ يُخْرِجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا لَا يُجَاوِزُ حَنَاجِرَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ. وَأَظْنَهُ قَالَ: لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ.

مُتَّفَقٌ عَلَيْهِ.

178/3. According to Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ,

“Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ sent to Allah’s Messenger ﷺ from Yemen some gold alloyed with clay in a leather bag dyed from the leaves of

<sup>178</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: “The Mission of ‘Alī b. Abī Ṭālib and Khālid b. al-Walīd رَضِيَ اللَّهُ عَنْهُ before the Farewell Pilgrimage,” 4:1581 §4094; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Kharijites and their Qualities,” 2:742 §1064; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:4 §11021; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:81 §2373; •Ibn Hibbān in *al-Ṣaḥīḥ*, 1:205 §25; •Abū Ya’lā in *al-Musnad*, 2:390 §1163; •Abū Nu’aym in *al-Musnad al-Mustakhraj*, 3:128 §3275, and

*Mimosa flava*. He distributed it among four men: 'Uyayna b. Badr, Aqrā' b. Hābis, Zayd al-Khayl, and the fourth one was either 'Alqama or 'Āmir b. Tufayl. A person from among Companions said, 'We had more right to this wealth than them.' This remark reached Allah's Messenger, upon which he said, 'Will you not trust me, as I am a trustee of Him Who is exalted over the heaven and the news comes to me from the heavens morning and evening? Then there stood up a man with deep sunken eyes, prominent cheek bones, an elevated forehead, thick beard, shaven head and a tucked up loin cloth. He said, 'O Messenger of Allah! Fear Allah! The Prophet ﷺ said, 'Woe to you! Do I not have the most right among the people of the earth to fear Allah?' The man then turned away and Khālīd b. Walīd said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No. Perhaps he prays.' Khālīd then said, 'And how many people pray yet say with their tongues what is not in their hearts?' Allah's Messenger ﷺ said, 'Indeed, I have not been commanded to pierce into the hearts of the people or split open their insides.' The man was then found standing and the Prophet ﷺ said, 'There shall arise from this man a people who will recite the Qur'ān with moist tongues but it will not go beyond their throats [their interpretations of the Qur'ān will be superficial and only skin deep]. They will pass through the religion just as an arrow passes through a hunted game.' I believe he also said, 'Surely, if I encounter them, I will slay them as the people of Thamūd were slain.'"

Agreed upon.

١٧٩/٤. وَزَادَ مُسْلِمٌ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: لَا. قَالَ: ثُمَّ أَذْبَرَ فَقَامَ إِلَيْهِ خَالِدٌ سَيْفُ اللَّهِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: لَا. فَقَالَ: إِنَّهُ سَيَخْرُجُ مِنْ ضِئْضِئٍ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ لَيْنًا رَطْبًا.

in •*Hilyat al-Awliyā*, 5:81; and cited by •al-'Asqalānī in *Fath al-Bārī*, 8:68 §4094; •Ibn al-Qayyim *al-Hāshiya*, 13:16; •al-Suyūṭī in *al-Dībāj*, 3:160 §1064; •Ibn Taymiya in *al-Šarim al-Maslūl*, 1:188, 192.



179/4. In Muslim's narration of the aforementioned hadith, it reads,

"So 'Umar b. al-Khaṭṭāb ﷺ stood before him and said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No.' Then the man turned away, upon which Khālīd, the Sword of Allah, stood up before him and said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No. There shall arise from this man a people who will recite the Qur'ān as a gentle tune.'"

٥ / ١٨٠. عَنْ شَرِيكَ بْنِ شَهَابٍ قَالَ: كُنْتُ أَمْتَى أَنْ أَلْقَى رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْخَوَارِجِ. فَلَقِيتُ أَبَا بَرَزَةَ رَضِيَ اللَّهُ عَنْهُ فِي يَوْمٍ عِينِدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ. فَقُلْتُ لَهُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْخَوَارِجَ؟ فَقَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنِي، وَرَأَيْتُهُ بِعَيْنِي. أَتَى رَسُولُ اللَّهِ ﷺ بِمَالٍ، فَقَسَمَهُ، فَأَعْطَى مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شِمَالِهِ، وَلَمْ يُعْطِ مَنْ وَرَاءَهُ شَيْئًا. فَقَامَ رَجُلٌ مِنْ وَرَائِهِ. فَقَالَ: يَا مُحَمَّدُ، مَا عَدَلْتَ فِي الْقِسْمَةِ. رَجُلٌ أَسْوَدُ مَطْمُومُ الشَّعْرِ. عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ (وَرَادَ أَحْمَدُ: بَيْنَ عَيْنَيْهِ أَثَرُ الشُّجُودِ). فَغَضِبَ رَسُولُ اللَّهِ ﷺ غَضَبًا شَدِيدًا، وَقَالَ: وَاللَّهِ، لَا تَجِدُونَ بَعْدِي رَجُلًا هُوَ أَعْدَلُ مِنِّي. ثُمَّ قَالَ: يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا مِنْهُمْ (وَفِي رَوَايَةٍ: قَالَ: يَخْرُجُ مِنْ قِبَلِ الْمَشْرِقِ رِجَالٌ كَأَنَّ هَذَا مِنْهُمْ هَذِهِمْ هَكَذَا). يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. سَيَأْخُذُهُمُ التَّحْلِيْقُ. لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَالِ.

<sup>179</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:421; •al-Nasā'ī in *al-Sunan*: Bk.: *Tahrim al-dam* [The Prohibition of Bloodshed], Ch.: "Regarding the One Who Unsheathes His Sword and Wields it among People," 7:119 §4103, and in •*al-Sunan al-Kubrā*, 2:312 §3566; •Ibn Abī Shayba in *al-Muṣannaf*, 7:559 §37917; •al-Bazzār in *al-Musnad*, 9:294, 305 §3846; •al-Ḥākim in *al-Mustadrak*, 2:160 §2647; •Ibn Abī 'Āsim in *al-Sunna*, 2:452 §927; •al-Ṭayālīsī in *al-Musnad*, 1:124 §923; and cited by •al-'Asqalānī in *Faṭḥ al-Bārī*, 12:292; •al-Qaysarānī in *Tadhkirat al-Huffāz*, 3:1101; •Ibn Taymiya in *al-Ṣarim al-Maslūl*, 1:188.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ أَبِي شَيْبَةَ وَالْبَزَّازُ.

180/5. According to Sharīk b. Shihāb,

“I used to long to meet one of the Prophet’s Companions in order to ask him about the Khawārij. Finally, I met Abū Barza رضي الله عنه on the day of Eid with some of his companions. I asked him, ‘Did you hear Allah’s Messenger ﷺ mention the Khawārij?’ He said, ‘Yes, I heard Allah’s Messenger ﷺ with my own two ears and saw him with my own two eyes. Some wealth was brought to Allah’s Messenger ﷺ and he divided it up, giving some to those on his right and some to those on his left, but he did not give anything to those who were standing behind him. Then a man behind him stood up and said, “O Muhammad! You have not acted justly and fairly in distributing the wealth!” He was a dark skinned man with shaven head, wearing two white garments [and according to Aḥmad’s narration, ‘He had a prostration mark between his eyes’]. Upon hearing this, Allah’s Messenger ﷺ became very angry and said, “By Allah! You shall not find any man more just after me!” Then he said, “In the final days [before the Day of Judgment] there shall appear a folk—and it seems as if this man is from among them [and in one narration, ‘Some men shall appear from the east—and this man is from them—and their mannerisms shall be like his.’]. They will recite the Qur’ān but it will not go beyond their throats [their interpretations of the Qur’ān will be superficial and only skin deep], and they will pass through the religion just as an arrow passes through a hunted game. Their distinctive feature is that they will have shaven heads. They will continue to appear until the last of them appears with the impostor Anti-Christ [the Dajjāl].””

This was narrated by Aḥmad, al-Nasā’ī, Ibn Abī Shayba and al-Bazzār.

٦/١٨١. عَنْ جَابِرٍ رضي الله عنه يَقُولُ: بَصَرَ عَيْنِي وَسَمِعْتُ أذُنِي رَسُولَ اللَّهِ ﷺ بِالْجِعْرَانَةِ وَفِي ثَوْبٍ بِلَالٍ فِضَّةً. وَرَسُولُ اللَّهِ ﷺ يَقْبِضُهَا لِلنَّاسِ يُعْطِيهِمْ. فَقَالَ رَجُلٌ: اعْدِلْ. قَالَ:

<sup>180</sup> Set forth by •Aḥmad in *al-Musnad*, 3:354 §1461; •Abū Nu’aym in *al-Musnad al-Mustakbraj*, 3:127 §2372.



وَيْلَكَ، وَمَنْ يَعْدِلْ إِذَا لَمْ أَكُنْ أَعْدِلْ؟ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ، دَعْنِي أَقْتُلْ هَذَا الْمُنَافِقَ الْخَبِيثَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَيْ أَقْتُلْ أَصْحَابِي. إِنَّ هَذَا وَأَصْحَابَهُ يَقْرءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

رَوَاهُ أَحْمَدُ وَأَبُو نُعَيْمٍ.

181/6. According to Jābir ؓ,

“Indeed, I saw with my own eyes and heard with my own ears when Allah’s Messenger ﷺ was at Jirāna and Bilāl was carrying some silver in his garment. Allah’s Messenger ﷺ was taking hold of it and distributing it among the people. As he was doing that, a man called out, saying, ‘Be just!’ The Prophet ﷺ said, ‘Woe to you! Who will be just if I am not just?’ ‘Umar b. al-Khaṭṭāb ؓ said, ‘O Messenger of Allah! Let me slay this vile hypocrite!’ Allah’s Messenger ﷺ responded, ‘I seek refuge with Allah from that [i.e., do not do that] lest people go around saying that I kill my companions. Indeed, this man and his (hypocrite) compatriots will recite the Qur’ān (melodiously), but it will not go past their throats. They will pass through the religion just as an arrow passes through a hunted game.’”

<sup>181</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Tafsīr al-Qur’ān* [The Qur’ānic Exegesis], Ch.: “On Allah’s Statement: ﴿It is the same whether you sought forgiveness for them or didn’t seek forgiveness for them—Allah will never forgive them. Indeed, Allah does not guide the wrongdoing folk﴾,” 4:1861 §3622, and in Ch.: “On Allah’s Statement: ﴿They say, ‘When we return to Medina the most honourable shall expel the most abased. To Allah and His Messenger belongs all honour, but the hypocrites know not﴾,” 4:1863 §3624; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: “Helping One’s Brother, whether an Oppressor or Oppressed,” 4:1998 §2584; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:392 §15260; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “Concerning Sūra al-Munāfiqīn,” 5:417 §3315; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:271 §8863; •Ibn Hibbān in *al-Ṣaḥīḥ*, 14:544 §6582; •Abd al-Razzāq in *al-Muṣannaḥ*, 9:468–469 §18041; •Abū Ya’lā in *al-Musnad*, 3:458 §1957; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:32 §17644.

Reported by Aḥmad and Abū Nu'aym.

٧/١٨٢. عَنْ عَمْرِو بْنِ دِينَارٍ رضي الله عنه قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنه يَقُولُ: كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ الْأَنْصَارِيُّ: يَا لَأَنْصَارٍ. وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ. فَسَمِعَهَا اللَّهُ رَسُولُهُ ﷺ. قَالَ: مَا هَذَا؟ فَقَالُوا: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لَأَنْصَارٍ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ. فَقَالَ النَّبِيُّ ﷺ: دَعُوهَا فَإِنَّهَا مُتَنَبِّئَةٌ. قَالَ جَابِرٌ: وَكَانَتْ الْأَنْصَارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرُ ثُمَّ كَثُرَ الْمُهَاجِرُونَ بَعْدُ. فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَوْ قَدْ فَعَلُوا. وَاللَّهِ، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: دَعْنِي، يَا رَسُولَ اللَّهِ، أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ النَّبِيُّ ﷺ: دَعُهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ.

مُتَّفَقٌ عَلَيْهِ.

182/7. According to 'Amr b. Dīnār رضي الله عنه,

"I heard Jābir b. 'Abd Allāh رضي الله عنه say, 'We were in one of the military expeditions when a man from the Muhājirūn struck a man from the Anṣār. The Anṣārī called out, "Come to my aid, O Anṣār!" And the Muhājir called out, "Come to my aid, O Muhājirūn!" When Allah poured it into His Messenger's ears (i.e. made him aware through revelation), he asked, "What is all this?" They replied, "A man from the Muhājirūn struck a man from the Anṣār, so the Anṣārī called out, 'Come to my aid, O Anṣār,' and the Muhājir called out, 'Come to my aid, O Muhājirūn.'" Upon hearing this, Allah's Messenger ﷺ

<sup>182</sup> Set forth by •Abd al-Razzāq in *al-Muṣannaf*, 3:538 §6627; •al-Hākim in *al-Mustadrak*, 3:679 §6490–6491; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 4:23 §1967; •Ibn Qānī in *Mu'jam al-Ṣaḥāba*, 1:203; •al-Haythamī in *Majma' al-Zawā'id*, 9:318; and cited by •Qāḍī 'Iyād in *al-Shifā*, 1:503; •al-'Asqalānī in *Faṭḥ al-Bārī*, 8:650, and in •*al-Iṣāba*, 4:155; •Ibn Jarīr al-Ṭabarī in *Jāmi' al-Bayān*, 28:113; •Ibn al-Jawzī in *Sifat al-Ṣaḥāba*, 1:608.



said, “Eschew this, for it is putrid.” When the Prophet ﷺ first came [to Medina], the Anṣār were more numerous, but then the Muhājirūn outnumbered. ‘Abd Allāh b. Ubayy [one of the chief hypocrites] said, “They have already [become more numerous]. By Allah! If we return to Medina, the most honourable will expel the lowliest [i.e., in his mind, the hypocrites would expel the Prophet ﷺ and his Companions from Medina].” Upon hearing this, ‘Umar b. al-Khaṭṭāb رضي الله عنه said, “O Messenger of Allah! Give me leave to strike the neck of this hypocrite!” The Prophet ﷺ said, “Leave him be, lest the people say that Muhammad kills his Companions.””

Agreed upon.

١٨٣/٨. عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ أَبِي النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ: دَعَنِي أَقْتُلْ أَبِي، فَإِنَّهُ يُؤْذِي اللَّهَ وَرَسُولَهُ. قَالَ النَّبِيُّ ﷺ: لَا تَقْتُلْ أَبَاكَ. ثُمَّ ذَهَبَ ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: دَعَنِي أَقْتُلُهُ. فَقَالَ: لَا تَقْتُلْ أَبَاكَ. ثُمَّ جَاءَ الثَّالِثَةُ فَقَالَ لَهُ مِثْلَ ذَلِكَ. قَالَ: فَتَوَضَّأَ، يَا رَسُولَ اللَّهِ، لَعَلِّي أَسْقِيهِ، لَعَلَّهُ أَنْ يَلِينَ قَلْبُهُ. قَالَ: فَتَوَضَّأَ النَّبِيُّ ﷺ فَسَقَاهُ إِيَّاهُ.

رَوَاهُ عَبْدُ الرَّزَّاقِ وَالْحَاكِمُ وَابْنُ أَبِي عَاصِمٍ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

183/8. According to ‘Ikrima, the freed bondsman of Ibn ‘Abbās رضي الله عنه, “‘Abd Allāh, the son of ‘Abd Allāh b. Ubayy [the chief hypocrite

<sup>183</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Using a Shirt as Burial Shroud, whether it Covers Completely or Not, and Regarding the One Who is Not Enshrouded by a Shirt,” 1:427 §1210, and in Bk.: *Tafsīr al-Qur’ān* [The Qur’ānic Exegesis], Ch.: “On Allah’s Statement: ﴿Seek forgiveness for them or do not seek forgiveness for them—if you sought forgiveness for them seventy times, still, Allah will not forgive them﴾,” 4:1715 §4383; •Muslim in *al-Shaḥīḥ*: Bk.: *Ṣifāt al-munāfiqīn wa aḥkāmuhum* [On the Traits of the Hypocrites and the Rulings that Pertain to Them], 4:2141 §2774, and in Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “From the Virtues of ‘Umar رضي الله عنه,” 4:1865 §2400; •Aḥmad b. Ḥanbal in *al-Musnad*,



of Medina], said to the Prophet ﷺ, 'Give me leave to kill my father, for he annoys Allah and His Messenger.' The Prophet ﷺ said (to him), 'Do not kill your father.' Then 'Abd Allāh left and soon came back and asked once again, 'Give me leave to kill him,' and the Prophet once more said, 'Do not kill your father.' Then 'Abd Allāh came back and sought leave a third time. Then he said, 'O Messenger of Allah! Perform ablutions (and give me the water of your ablution) so I can take and pour it over him, for perhaps that (blessed water) will soften his heart.' So the Prophet ﷺ performed ablution and 'Abd Allāh gave the drink to his father."

Reported by 'Abd al-Razzāq, al-Hākim and Ibn Abī 'Āṣim.

According to al-Haythamī, "The sources of this tradition are authentic."

٩/١٨٤. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي لَمَّا تُوُفِّيَ، جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي قَمِيصَكَ أَكْفَنُهُ فِيهِ وَصَلَّ عَلَيْهِ وَاسْتَغْفِرَ لَهُ. فَأَعْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ فَقَالَ: أَذِنِي أَصَلِّي عَلَيْهِ. فَأَذَنَهُ فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَلَيْسَ اللَّهُ بِهَآكَ أَنْ تُصَلِّيَ عَلَى الْمُتَنَافِقِينَ؟ فَقَالَ: أَنَا بَيْنَ خَيْرَتَيْنِ. قَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾. فَصَلَّى عَلَيْهِ فَتَزَلَّتْ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿﴾.

مُتَّفَقٌ عَلَيْهِ.

2:18 §468; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On Worship," 3:184 §3094; •al-Tirmidhī in *al-Sunan*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: "Concerning Sūra al-Tawba," 5:279 §3098 (al-Tirmidhī said, "This is a fine authentic tradition"); •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On Having a Shirt in the Burial Shroud," 4:36 §1900; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fī al-Janā'iz* [What has been Narrated Concerning Funerals], Ch.: "Praying for the People of the *Qibla*," 1:487 §1523; •Ibn Hibbān in *al-Sahīh*, 7:447 §3175.



184/9. According to Ibn ‘Umar رضي الله عنهما,

“When ‘Abd Allāh b. Ubayy (the chief of hypocrites) died, his son (‘Abd Allāh, a Companion) went to the Prophet ﷺ and said, ‘O Messenger of Allah! Please give me your over-garment that I may shroud my father in it and pray over him and seek forgiveness for him.’ The Prophet ﷺ gave him his over-garment and said, ‘Inform me (of funeral time so that) I pray over him.’ When ‘Abd Allāh informed him and he was about to pray over him, ‘Umar رضي الله عنه took him aside and asked, ‘Did Allah not forbid you to pray for the hypocrites?’ The Prophet ﷺ responded, ‘I am between two choices,’ and then he recited the verse, ﴿Whether or not you seek forgiveness for these (wicked and arrogant hypocrites who dare scoff at Your Eminence), if you implore forgiveness for them seventy times (out of your natural compassion and your benevolent practice of forgiving and forbearing), even then Allah will not forgive them at all﴾ [Q.9:80]. So the Prophet ﷺ prayed over him and later the verse was revealed, ﴿And never perform (funeral) Prayer over any of these (hypocrites) who dies, nor stand at his grave (because your stopping on some place also brings about mercy and blessings, and they do not deserve your mercy and blessing). Indeed, they disbelieved in Allah﴾ [Q.9:84].”

Agreed upon.

١٨٥/١٠. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ أَتَى رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ أَبِي بَعْدَ مَا أُدْخِلَ حُفْرَتَهُ، فَأَمَرَ بِهِ، فَأَخْرَجَ. فَوَضَعَهُ عَلَى رُكْبَتَيْهِ، وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ، فَاللَّهُ أَعْلَمُ. وَكَانَ كَسَا عَبَّاسًا رَضِيَ اللَّهُ عَنْهُ قَمِيصًا. قَالَ سُفْيَانُ: وَقَالَ أَبُو هَارُونَ:

<sup>184</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “Should the Deceased be Removed from the Grave and Burial Niche for Reason?” 1:453 §1285, and in *Kitāb al-Libās* [The Clothing], Ch.: “On Wearing an Over-garment,” 5:2184 §5459; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifāt al-munāfiqīn wa āḥkāmuhum* [On the Traits of the Hypocrites and the Rulings that Pertain to Them], 4:2140 §2773; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “Disinterring the Deceased after He is Placed in the Burial Niche,” 4:84 §2019; •Abū Ya'ālā in *al-Musnad*, 3:458 §1958; and cited by •Ibn Kathīr in *Tafsīr al-Qur'ān al-‘azīm*, 2:380, and al-‘Aynī in *Umdat al-qārī*, 8:164, 21-310.

وَكَانَ عَلَى رَسُولِ اللَّهِ ﷺ قَمِيصَانِ. فَقَالَ لَهُ ابْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ، أَلَيْسَ أَبِي قَمِيصَكَ الَّذِي يَلِي جِلْدَكَ. قَالَ سُفْيَانُ: فَيَرَوْنَ أَنَّ النَّبِيَّ ﷺ أَلْبَسَ عَبْدَ اللَّهِ قَمِيصَهُ مُكَافَأَةً لِمَا صَنَعَ.

مُتَّفَقٌ عَلَيْهِ.

185/10. According to Jābir b. 'Abd Allāh ؓ,

"Allah's Messenger ﷺ went to the gravesite of 'Abd Allāh b. Ubayy after his corpse was placed inside and he ordered that his body be brought out. He placed it over his knees, blew some of his spittle upon him, and wrapped him in his shirt—and Allah knows best. He ['Abd Allāh b. Ubayy] had clothed 'Abbās in a shirt." Sufyān said, "And Abū Hārūn said, 'Allah's Messenger ﷺ was wearing two shirts and 'Abd Allāh [the son of 'Abd Allāh b. Ubayy] said, 'O Messenger of Allah! Wrap my father in your shirt that touches your skin.'" They [the Companions] were of the view that the Prophet ﷺ clothed 'Abd Allāh b. Ubayy in his shirt to compensate for 'Abd Allāh having clothed 'Abbās in his shirt."

Agreed upon.

١١/١٨٦. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَدِمَ طُفَيْلُ بْنُ عَمْرِو الدَّوسِيُّ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ. فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا عَصَتْ (وَفِي رِوَايَةٍ مُسْلِمٍ: قَدْ كَفَرَتْ) وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكْتُ دَوْسٌ. قَالَ: اللَّهُمَّ، اهْدِ دَوْسًا وَأَتِ بِهِمْ.

مُتَّفَقٌ عَلَيْهِ.

<sup>185</sup> Set forth by •al-Bukhārī in *al-Sahīh*: Bk.: *al-jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts," 3:1073 §2779; •Muslim in *al-Sahīh*: Bk.: *Faḍā'il al-shahāba* [The Virtues of the Companions], Ch.: "From the Virtues of Ghifār, Aslam, Juhayna, Ashja', Muzina, Daws, and Tay'," 4:1957 §2524; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 8:326 §8219, and in *Musnad al-Shāmiyyīn*, 4:296 §3352.



186/11. According to Abū Hurayra ﷺ,

“Tufayl b. ‘Amr al-Dawsī and his companions went to the Prophet ﷺ and said, ‘O Messenger of Allah! The people of Daws have disobeyed [and according to Muslim, ‘The people of Daws have disbelieved’] and refused, so invoke Allah’s curse on them!’ Upon hearing this, some people said that Daws are destroyed, but the Prophet ﷺ supplicated, ‘O Allah! Guide Daws and bring them back to the Religion.’”

Agreed upon.

<sup>186</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts,” 3:1073 §2779; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “From the Virtues of Ghifār, Aslam, Juhayna, Ashja’, Muzina, Daws, and Tay’,” 4:1957 §2524; •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 8:326 §8219, and in *Musnad al-Shāmiyyīn*, 4:296 §3352.